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found between central and local governmental activities and how to exercise supervision of local finances without limiting too greatly local independence and initiative are capital though often unappreciated problems of modern nations. Mr. Grice gives us a review of the expedients adopted in England, France, Belgium and Prussia with the object of placing at our command the lessons of the experience through which these countries have passed.

France, Germany and Belgium have adopted what the author describes as the bureaucratic system by which local administration is chiefly in the hands of specialists responsible to the various executive departments of the central government. The local representative councils have narrowly limited functions and their interference with administration is exceptional. At the other extreme stands the United States where cities are, broadly speaking, autonomous in financial matters except as bound by constitutional limitations on debt. There is here no administrative hierarchy, no national or even state system in control of education, sanitation and communication. The result the author believes is "the anarchy of local autonomy,"

England, since 1833, has followed a compromise policy. This has developed through the "grant in aid" which introduced the principle of supervision from above by inducement rather than by mandatory law. The author is apparently not aware that the use of this legislative expedient has already made marked progress in the United States under the various forms of "state aid" familiar to Americans. English experience, he maintains, shows this policy only partially successful and demonstrates the advantage of further extension of administrative supervision to insure that the amount of aid given shall be proportioned to the degree of efficiency obtained.

The author gives in the latter part of the book a discussion of the practice of dividing governmental services into two classes "beneficial" and "onerous." He shows how this theoretically perfect adjustment is confronted by great practical difficulties since almost no service falls exclusively within one class and therefore the degree of central supervision justified becomes a matter of degree only, depending upon the peculiar circumstances of the individual case.

The complex nature of Mr. Grice's subject matter makes his book hard reading. In addition there are occasional digressions into details and comparisons which destroy clearness of perspective but an understanding of the material discussed is so essential to good government that students of economics and politics will find this important book an unusual mine of needed information.

CHESTER LLOYD JONES.

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HYDE, GRANT M. *Newspaper Reporting and Correspondence*. Pp. xi, 338. Price, \$1.50. New York: D. Appleton & Co., 1912.

The author devotes his 338 pages almost exclusively to what is known in the newspaper world as "the story"—more particularly, to the "writing-up" of the material gathered by the reporter on his "beat" or "assignment." Only one short chapter is given to Gathering the News, the author evidently being of the belief that "a nose for news" is either present as a natural endowment "or

affliction'' or can best be acquired by exercise. This gives his book at once a class-room air and something of the appearance of a considerable to-do about a small matter. One might think with some reason that a sharp young person with the disposition to do newspaper work might be relied upon to pick up the technique of writing out his material just as the author thinks he may be relied upon to learn the technique of news-gathering. But Mr. Hyde is evidently of another opinion, and as a result he has written in all, seventeen chapters, with two appendices, mainly concerning themselves with "stories," reports of speeches, court news, interviews, etc. He carries out his plan with great particularity and presents his studies and suggestions with force and clarity. The great short-coming of the book, however, is that, while it proceeds from a seat of learning and authority of the highest rank, it scarcely says ten words either to offset what is deplorable (if not worse) in our newspaper methods, or, at least, to bring them under criticism. It contains next to nothing to promote in the student intelligent self-assertion; its standards of fitness are the standards of fitness in newspaper practice at the moment, both ethical and theoretical. This is scarcely teaching; it is mere marking time.

And throughout the 338 pages, not a single helpful word about first principles! In newspaperdom first principles (and last principles) are circulation, because without the honey of circulation the advertising fly is not to be caught. In that, and back of it, lies nine-tenths of the technique of newspaper-work. Mr. Hyde does not bring it out; and leaving it hidden, he leaves real help out of his book. Still it is only fair to re-affirm that what he does do by way of academically discussing the practice of the moment, he does well and painstakingly.

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LEUBA, JAMES H. *A Psychological Study of Religion*. Pp. xiv, 371. Price, \$2.00. New York: Macmillan Company, 1912.

This psychology of religious life strives to reach "what is fundamental and essential *in human nature*" (p. ix). Religion is defined in the following way: "What belong exclusively to religion are not the impulses, the desires, and yearnings . . . but merely the conceptions themselves" (p. 8). "If the terms 'superhuman' and 'supernatural' have any relevancy in religion, it is merely with reference to the gods and their action on man, should they have an existence outside the mind of the believer" (p. 9). "Religion begins when the mystery has been given some solution, naïve or critical, making possible practical relations with the 'ultimate.' . . . If men have 'lived by religion,' it is not because they have recognized the mystery, but rather because they have, in their uncritical purposive way, transcended the mystery, and have posited a solution of which they were able to make practical use" (p. 28). Thus, the author seems to find the value of religion to humanity not in its emotional inspirations, nor yet in its influence upon behavior, but in what is really a philosophy of the mysterious, though recognizing that, "the reason for the existence of religion is not the objective truth of its conceptions, but its biological value" (p. 53). No